



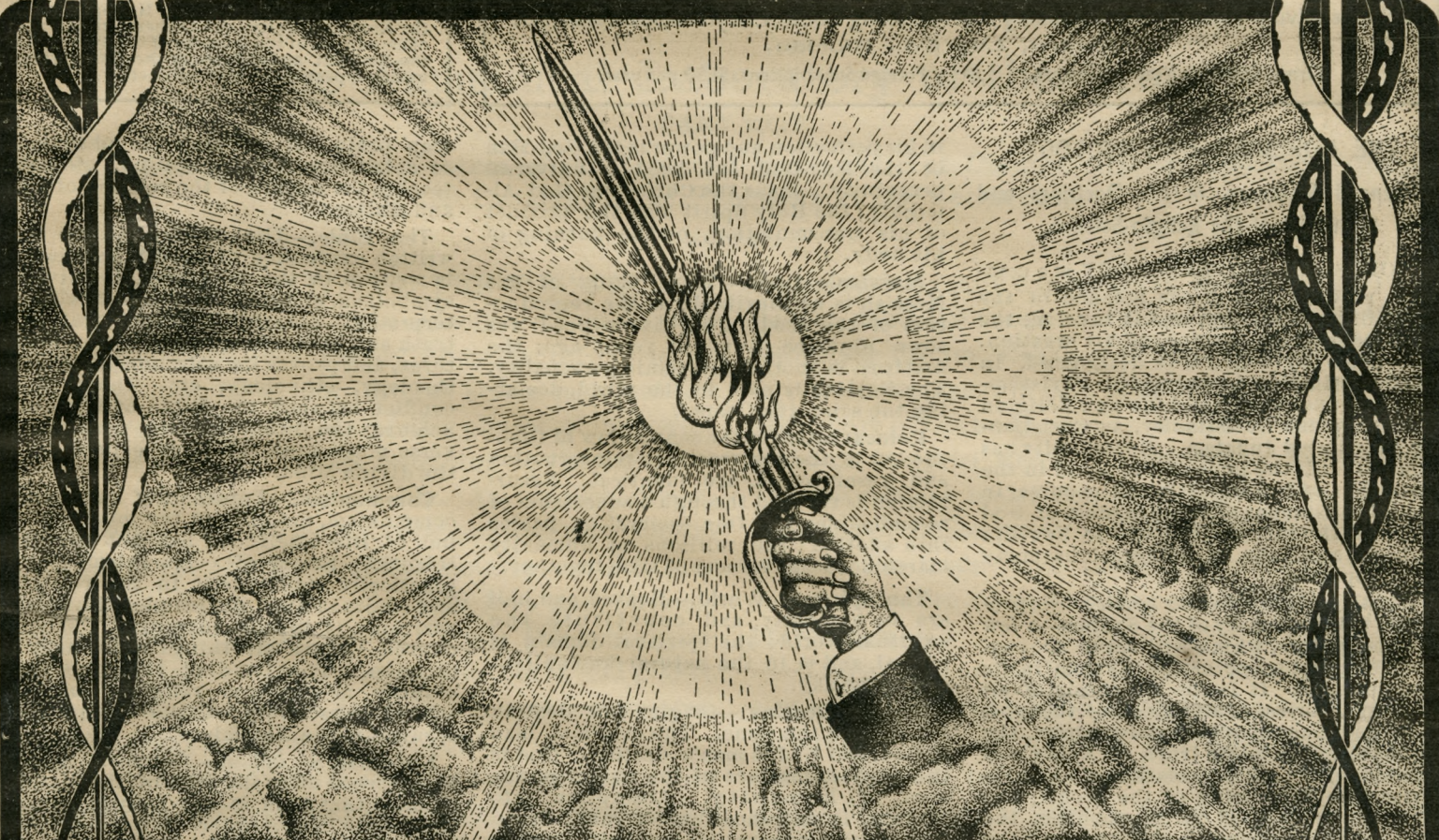
THE FLAMING SWORD

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SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

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BRIEF DIRECTORY

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., OCTOBER 24, 1905. A. K. 66.

Whole No. 629

The Alchemical Laboratory of the Brain.

PART XXIV.

The Significance of the Ten Centers of the Sphenoid Bone; the Ten Distinct Arteries and the Principles of the Decalogue; the Functions of the Cerebellum.

KORESH.

THE BONES CONSTITUTE THE FOUNDATIONS for the building up of the structure which depends upon them; hence, they signify fundamental truths or doctrines, and, in a more literal sense, personalities who are representative of specific phases of universal truth, and especially truths belonging to the more material or natural things of life. As an illustration, John, James, and Peter, as personalities, were distinguished by the character of the doctrines which they advocated. John had to do with love and wisdom; James, with faith and charity; while Peter, the more natural of the three, had to do with truths and goods. Each of the other nine Apostles represented particular things and principles of the church.

It will be remembered that in the vision of the "valley of dry bones" as described by Ezekiel, the resurrection was defined by the bones arising first; then flesh came upon the bones, and after the flesh, life came into the resurrected body. In the preceding article, we referred to the sphenoid bone as having particular relation to the vital gland, which rests within the saddle or groove that appears to have been made especially for its protection and support. We made the statement that the sphenoid bone developed by ten centers; the later anatomists give the number of centers as fourteen. This is because in the more recent descriptions of the sphenoid bone, there are attached two small bones not originally regarded as parts of the sphenoid proper.

In laying the foundation principles of the creation of the man in the universal aspect of macrocosmic life, there were applied ten universal laws, written by the

Finger of God (that Finger being Moses himself) upon the two tables of stone, and committed to posterity as embracing the ten elements of immortality. The centers of development in any bone of the cranium, or any other part of the body, signify so many centers in the brain or body to which the particular bone relates. The ten centers under consideration in the sphenoid bone have relation to ten corresponding centers or activities in the brain; and these being defined, enable us to determine the corresponding centers in the grand or universal man.

There are ten distinct arteries included within the circle of Willis, which form a complete circle around the pituitary gland, or gland of life. Every artery represents a distinct principle; and in each one there exists a modification of the arterial blood which circulates in and through it. In an analysis of the gland we find that the posterior portion, that into which the infundibulum is inserted, is developed by six centers, and the anterior, by four centers. The sphenoid bone, therefore, must constitute one of the principal factors in the analysis and synthesis of the form and function of the vital gland. As it constitutes the support of all the other bones of the cranium, and the glandula vitæ is the terminus of all the encephalic activities and elaborations, the relation of the sphenoid to the vital gland must constitute one of the most particular and specific kind.

The vital gland is distinguished in form by a division which defines two origins, one from the brain, the other from the body. In function, the posterior lobe

derives its active force from the brain, and is therefore passive; the anterior lobe derives its active force from the body, and is therefore passive toward the body, but active toward the brain. The bone, consequently, develops in two parts, which subsequently unite in the perfection of the bone. A comparative analysis of the Decalogue shows a corresponding division and relation to that of the function of the gland, as partly determined by the character of the bone. The Decalogue has two distinct parts; one bearing directly upon the relations of man to God, the other having to do more with men's obligations to each other. The posterior division of the bone develops by six centers, and the anterior part of the bone by four. As the centers of the sphenoid are the fundamental inceptions of the basis of the organic construction of the vidual man, so the ten elements of the Decalogue are the fundamental inceptions of the basis of the organic construction of the universal or Grand Man.

Specifically related to the vital gland is the concomitant function of the cerebellum, upon which we have not particularly commented. There is a chain of consecutive activities, beginning with the cerebellum and terminating with the final elaboration of the gland, which it is important to consider before the office of the gland of life can be properly understood. Within the cerebellum there is a formation which has resemblance to the arbor vitæ, and called the arbor vitæ supposedly because of this resemblance. It is not, however, because of this resemblance that it derives its name. The ancients knew full well its function in relation to the other parts of the brain, and because of such knowledge they named the organ according to its office.

The cerebellum communicates specifically, in two directions, with processes which pertain to the function of creation, and which, in the determination of its office, designate it as the tree of life, or the arbor vitæ. One of these directions is toward the generative organs of the body; the other is toward the generation of that life which perpetuates the body through recreative processes in the pituitary body, or the gland of life. It is not admissible in articles for popular study, to engage in a specific anatomical analysis of the cerebellum; but a general description of the organ may be of interest, and is an essential factor in the correct understanding of the ultimate function of the vital center of the universal kingdom.

The cerebellum is a composite conglobate body or gland, a gland *par excellence*, the major gland of life. Its upper surface is divided into two lateral halves or hemispheres by the longitudinal fissure, and connected by the superior vermiform process. The general lateral upper division of the cerebellum is in three lobes, the central one being the only part that exists in reptiles and fishes. It attains its greatest perfection in man,

where its lateral lobes are prominent divisions of the organ. It is composed of gray and white matter, similar to the cerebrum; the gray matter being of a darker hue than that in the cerebrum. The hemispheres are separated in front by the *incisura cerebelli interior*, a deep notch that forms a circle which embraces the corpora quadrigemina behind. They are similarly separated behind by the *incisura cerebelli posterior*, in which rests the superior part of the *falx cerebelli*. The superior vermiform process reaches the entire length of the space between the two *incisuras*, the posterior and anterior, and is divided into three lobes, which must necessarily perform three corresponding functions.

The under surface of the cerebellum is divided into two lateral hemispheres by a valley which extends longitudinally from the front to the back of the organ. The cerebellum, in a distinctive division, is separated by a horizontal indentation called the great horizontal fissure. This fissure is common to both lateral hemispheres, and, beginning at the *pons varolii* in front, extends backward to the middle line. Each hemisphere is divided into anterior and posterior lobes. The anterior lobe is called the square lobe, and the posterior one, the semi-lunar lobe. The anterior lobe extends backward to the posterior edge of the vermiform process; the posterior lobe extends from the end of the anterior lobe to the great horizontal fissure.

If a vertical section is made through either lateral half of the cerebellum, half way between the vermiform process and the center of the cerebellum, there will be seen a body of white substance through its center, around which the subdivisions of the lobes appear like the arbor vitæ. Within this stem of white matter is an interior gray mass called the *corpus dentatum*. There are two varieties of nerve matter included in the white substance of the cerebellum, continuous with the nerve fibres of the peduncles, and constituting the distinctive fibres of the cerebellum. There are three peduncles of the organ, which connect the cerebellum with the other parts of the brain. The superior peduncle communicates with the cerebrum through the *processus e cerebello ad testes*. According to modern anatomists, the peduncle originates or arises in the middle of the white matter of the cerebrum, running under the testes of the quadrigemina, emerging thence and passing backward to the cerebellum. The principal fibres have their origin, however, in the cerebellum, and go to form the basis of the fibrile connection of the processus of the cerebellum with the cerebrum, but terminate their main function with the conarium. The conarium is the cone of the arbor vitæ, which has its trunk in the cerebellum. In the conarium is the fruit of the cerebellum, in this direction of the cerebellar function. The middle peduncle communicates with the *pons varolii*; the inferior peduncle distributes its nerves to the spinal

column, and through the *nervus par vagum* and the sympathetic, connects its function with the organs of generation in the body.

There are two systems of generation or creation over which the cerebellum immediately presides. The first has its root in the *glandula vitæ*, the other in the center of the organ of reproduction in the body. The cerebellum is the great gland of Nature, separated from the voluntary part of the brain; the point of distinction of Nature from supernature being the nates, which constitute the division of that which is above and below the supernatural. All that is above the nates is supernatural; and all that is below the nates is within the domain of the natural, or in the domain of Nature. The cerebrum is subject to the influences of fluctuation, sometimes tumultuous and boisterous, and at other times placid as the sea in its calmer moments; and while the cerebellum is in a measure related to the cerebrum, it is not subject to its variation of motion. It moves synchronously with the cerebrum, but always maintains its equilibrium, for it is serene, tranquil, and placid. Its expansile and contractile powers are equal to the cerebrum, and the function of respiration coincides with the respiration of the cerebrum. The cerebellum is the parent of the conditions and functions of the cerebrum, subordinate to and dependent upon the will of the cerebrum, or its voluntary operations. It is secluded from the turmoil and turbulence of the voluntary impulsive activities of the cerebrum, and is separated from the cerebrum by the tentorium or tent, the signal portion of which is the *velum interpositum*, or interposing veil. Behind the curtain, within the secret recesses of this sanctuary, reside the celebrate and chaste influences of the purer life. The correspondence of this citadel and sanctum of the higher forces of Nature is in the orders of the church, through which have been perpetuated the principles of purity which first actuated the early church, where was initiated the separation of the sexes for the purposes of the conservation of the potency and personality of the race.

The cerebellum commingles its substance with the substance of the cerebrum, through the induction of electro-magnetic currents which are materialized in the conarium, to be discharged as semi-solids into the aqueduct of Sylvius, to be resolved to the juices of the aqueduct and retorted into the third ventricle. The spiritual substance which finds its way from the cerebellum into the conarium is distinct from the fluid discharged into the fourth ventricle from the cerebellum. The cerebellum is a masculo-feminoid organ and performs the function of a biune parent; and the concatenation of its transmissions are most wonderful and extraordinary. The deposit into the conarium or pineal gland is through the spiritual marriage of the forces of the cerebellum and cerebrum. This union cre-

ates the semi-solids of the conarium; in the contraction of the gland, in the combined motions of the encephalon, the substantial secretion of the conarium is excreted into the aqueduct of Sylvius. It is there dissolved and retorted with the posterior excretions of the lateral ventricles, which also discharge into the aqueduct, whence the juices are commingled in the third ventricle. The third ventricle also receives the fluids of the lateral ventricles through the anterior foramen, the foramen of Munro, and these, except the surplus, are discharged through the infundibulum into the final laboratory, the vital gland. Here, after being divorced, they are remarried and supply the body with its most vital solution. This is where the vital blood of the arterial system has its supreme manufactory.

The cerebellum or little brain, then, is the correspondent of those orders in the church where are held the potencies, in conservation, which maintain the integrity of the church until it has performed its full function as the womb of the dispensation, in completing the office of the church in the regeneration of the offspring of the Almighty, the Sons of God.

(TO BE CONTINUED.)

New Century Studies and Reviews

Lucie Page Borden

A VISIT TO ESTERO, FLORIDA.

The Koreshan Settlement in Lee County; the Purposes of the Community; a Successful Work.

(Written from the Reportorial point of view, by LUCIE PAGE BORDEN, and published in the Florida "Times-Union," Sept. 24, 1905.)

"NOW REMEMBER, that these steamers are perfectly safe. There is no danger of an accident, and you might sleep just as well as in your own room in New York." These were the parting words which fell upon my ear as the bell rang and my friends crowded down to make their exit from the Clyde boat. At last, I was on the way to Florida.

My feelings are not needed by the newspapers, but I will say, by way of explanation, that I am not used to boats. I like a comfortable Pullman sleeper, with a colored porter to hang around and anticipate my quarters. It gives me a sense of ease and luxury. I feel as if all the world were at my beck and call. Even Rockefeller has only one porter to wait upon him when he travels, and I like to move in the same circles with Mr. Rockefeller—upon occasion.

Well, I thought I would go without my supper. I thought it might be better for my system. I was not afraid of sea sickness, I only looked upon *mal de mer* as a remote possibility. I slept well. The next morning we were in a raging storm, and the boat was in high seas. This is one of the peculiarities of the salt water.

The Flaming Sword

It kicks up an awful row whenever it wants to, and it buffets a big Clyde steamer with an Indian name exactly as if it were nothing but a row boat. I did not know what the matter was when I found I could not stand up in my state-room, but I soon found out. Some people write a great deal about Neptune and the bounding billows, but there was nothing poetical to me in the sea at this time.

I will draw a veil over the rest of the voyage to Charleston, except to say that the head winds made it one of the roughest known for months,—a queer little fable which is, I believe, invented as often as the boat rounds Cape Hatteras. The only woman up was the belle of the ship, and she had all the attention as usual. The young man who could sing comic songs and tell stories, asked at the piano, "Now shall we sing, 'Rocked in the Cradle of the Deep'?" He was answered by a deep, hollow groan: "No! No! No!" This was after we had all come out of our state-rooms, and the steamer was in fine trim on its way southward. I felt that the Clyde steamship line ought to make some kind of agreement with the Atlantic ocean for the benefit of its passengers, and I felt that I had been cheated out of a great deal in losing three meals a day, all provided for me at the expense of the Company, through the machinations of the latter.

I thought seriously of leaving the boat at Charleston and going on to Jacksonville by rail, but the Purser, on consultation, very strongly advised me to hold on to my steamer ticket. He said they had a prejudice against seeing their passengers take to the railroad at the halfway house. I yielded to his persuasions when I found out what it would cost me, but I did not feel quite easy until he said, if the sea should be rough again, he would fix me up a dose. I wanted to spare his feelings, so I did not ask him why he had not thought of it sooner.

A poet has expressed so much in a few words that it may be of interest to quote his lines. The use of poets is said to be to express what others feel:

SONG OF THE SEA.

"The Occultist
And the Mesmerist,
The Metaphysical Mind Curist
The Viculturist,
The Astrologist,
And the Esoteric Vibrationist,
The Phrenopathist,
The Hypnotist,
As well as the Psychic Scientist,
Don't comfort me
When I'm at sea
And feel the old, familiar twist."

I saw my first palm tree on Saturday morning. It was Tuesday afternoon when we left New York. We were going up the St. John's river and a pilot, taken on at its mouth, was aiding us to thread the channel. In an hour's time Jacksonville was in sight.

Speeding southward by train through pine forests and cypress swamps, one sees wierd, drooping beards of

moss pendant from the trees. Skirting the west coast we come to Punta Gorda, with a back view of a big hotel and a wide stream. The train pulls out without letting the tourist see the front of this capacious winter residence. The Community I am going to visit is situated on the Estero River, sixteen miles below Ft. Myers. The town of Estero was incorporated only a year ago, but it covers an area of 110 miles square and enjoys the facilities of commerce. It is situated so as to be reached by water. The mail boat at Ft. Myers will carry passengers on the Caloosahatchie to points where they can be met by the Koreschan boats. The object in founding a city in this tropical region is primarily to locate a nucleus for the extension of a doctrine which teaches that immortal life may be won by the dematerialization of the physical body without death.

Estero is near latitude 26°, on the banks of a beautiful stream, the Estero River, which winds down seven miles, to a bay of the same name, an inlet of the Gulf of Mexico. The place, with its lawns and fields, wide white shell walks and exquisitely kept park filled with tropical foliage, is an astonishment. Here at the extreme end of the Southern peninsula is a lovely spot that would please the artistic sense of any devotee of the beautiful. The grounds have been laid out with taste and skill. Here are camphor trees and eucalyptus; the dark green tints and spreading branches of the umbrella tree in contrast with the feathery bamboo and stately palm. On the water front a great deal of care has been taken to preserve intact the natural features of the scene, while these effects have been heightened by judicious culture. Sunken gardens, rustic bridges, flower beds, and ornamental shrubs meet the eye upon landing, if the approach is made by water. A flight of handsome stone steps adorned with potted plants leads up to the broad avenue.

The Koreschan Society is composed of a company of intelligent and cultured men and women from the North, who have become weary of the competitive methods of modern Christianity and desire to return to the primitive doctrines held by the early church before it fell into paganism. They do not take money from one another, but practice the principles of love to the neighbor. They say that their city is being founded in response to the petition taught by the Lord to his Disciples: "Thy kingdom come; thy will be done in earth, as it is in heaven."

The Founder of the society, DR. CYRUS R. TEED, is a gentleman of great courtesy and extremely hospitable. He seems more like a business man than any kind of religious enthusiast, and is evidently a keen judge of human nature. He is a person of about sixty-five, clean shaven, with an intellectual face, strong features, and a great deal of enthusiasm for the South. He believes that the human race is on the eve of great political and social changes, and that southern Florida is destined to be the most densely populated portion of the American continent. He thinks the proposition to

drain the Everglades one that should be rejected by the State, as the climate of the entire peninsula would be ruined by depriving this section of the great inland lake covering so much territory.

DR. TEED was born in the state of New York. His family dates back to William the Conqueror, and he counts six generations of clergymen among his ancestors. His early life reads like a romance. He had to start as an itinerant merchant with one of his brothers at the age of five. He says that his struggles in obtaining an education were not unequal to those which hampered the great Lincoln. He used to walk the tow-path of the Erie canal, and had as many adventures as the hero of one of our modern buccaneer fictions. He served in the civil war as a noncommissioned officer. His scientific discoveries were all made in 1870, when he was practicing medicine as a graduate of a New York college in the Empire state.

DR. TEED has one son, Mr. Douglas Arthur Teed, a distinguished artist who is now at Estero with his wife, and has recently decided to reside in the Colony for the purpose of starting a new school of art in the South. Mr. Teed's pictures have been exhibited in Rome, where King Humbert asked the Italian government to purchase one of them called "La Revista." I was favored with an interview, and found that his views of art are most original. He paints with great rapidity, though not in the slapdash style of the ultras. His preference is for an allegorical subject, where some great thought may be presented in consonance with the rules of art. He has just completed a canvas 9x12 ft. upright, called "The Triumph of Death," where the drama-universal is depicted with wonderful force. He designs this as the first step to a companion piece called "Death Overthrown," where the brighter and grander side of the tragedy is to be shown.

Mr. Teed's studio on the Unity grounds, is decorated in a style which would not be out of place in New York. He has spent seven years in Rome, has lived in the Orient, and imbued himself with its wealth of coloring. One of his pictures, called "The Desert," is a wierd scene which would attract a connoisseur by its oriental charm. This picture was painted under the inspiration of the great sandy stretches, where the palm finds its home on some green oasis and the sky swoops down to encircle the horizon with its deep, intense blue. The Community is fortunate in the presence of an artist who has exhibited in London, Berlin, and Rome, and is a master of technique.

There are about one hundred and fifty persons in the settlement on the Estero river. They own over 7,000 acres of land, and have one of the largest printing plants in the state, equipped with the best machinery. The fruit promises to be a source of income as the climate is favorable to every variety. The Koreshan Unity is an incorporated body owning its land in common, and not a foot is to be sold. The temporary wooden buildings are soon to be replaced by stone houses. The Unity also owns property on Pine Island, where a university will be opened.

I told DR. TEED that I had heard he passed for another Messiah. He smiled, and replied that he believed he was not the only man in America to make such a claim. He also stated that to his mind, the one who works miracles in these days is not the genuine Messiah, because that power was said to be counterfeited by the beast. "The ultimate test of Messiahship," said DR. TEED, who has taught for over thirty years that we live inside the earth, "must be the ability to call down fire from heaven, or to pass out alive by the incorruptible dissolution of the body, a process known as translation. Jesus did this; and if I, or any one else, be able to dematerialize this corporeal frame, the man of the age is found."

DR. TEED'S views are promulgated in a weekly newspaper issued from his own printing house. In regard to the labor unions, he believes they are going to overturn things in America, and that the republic will not last another fifty years.

The inside theory seems to have some strong supporters. It naturally appeals to those who are tired of wandering in illimitable space, and are not afraid of being stifled in a cell 8,000 miles in diameter. Some persons might find it too confining to their activities and desire a larger sphere; but the members of the Community on the banks of the winding river, say there is plenty of room for them and the whole solar system, as they define it, in such a "great self-mobilizing dynamo."

Whatever one may think of these people and their scientific religion, one thing is evident: This is no Doukhobor settlement. The people are cultured and refined, with the deepest conviction of the necessity for a reform in social relations. It counts much to the South to have a self-respecting body of people with high aims, ready to settle in Southern Florida. I could see that they were devotedly attached to their Leader, and believed that they were laying the foundations of a great system of human brotherhood destined to become widespread over the earth. They believe that their principles will be adopted by all mankind within a century, and that "Koreshanity" means the kingdom of God in earth.

The landscape is enchanting, and the site well chosen. The river flows down seven miles to the Bay, dotted with countless isles as green and fresh as those of the St. Lawrence. The river banks rise high above the bed of the stream, and are fringed with palms and pines. There is a peculiar phosphorescence in the night, which makes the fish luminous as they glide through the waters. The soft radiance of the Southern moon shows the reflections of the palm trees in the river as clear at midnight as at noon. The charm of the tropics is upon one here, where the blue waters of the Gulf sweep over the snow-white sands.

To idealize means to form ideas. And to form ideas is to put forth in the natural world thoughts which may be made practical in effort.

Misspent lives mean that their owners have wasted the true things and accepted the husks in the place of them.

Regeneration by Faith a Fallacy.

REGENERATION by faith alone, has been one of the tenets of the Christian church for almost as long a period as its development has covered. It is supposed to be the key-note to orthodoxy, for it provides heaven for the believer, in his own opinion. If he is sincere in repenting of his sins and looks to Christ for salvatory aid, death will take him into the presence of God and the holy angels, no matter how undeveloped he may be in ordinary matters, nor how great his vices up to the moment of his acceptance of this dogma. What is the logical effect of this teaching? To promote the vices of the age, because, if no works are required, the sinner is let off more easily than he deserves. If you put your hand into the fire, Nature does not make excuses for you. Neither does she exonerate the criminal unless he has worked out his own salvation.

Regeneration by faith alone in the old-fashioned sense, has been the cause of wasting the goods of the church. There are many reasons why the word is misunderstood, but if its generic meaning is searched out, then it will be seen that the Koreshan acceptance of the term "regeneration" is the only reasonable one.

General Contributions

THE SEVEN MESSIANIC MANIFESTATIONS.

The Seven Churches, Divisions of the Alimentary Canal, Colors, Metals, and Planets to Which the Seven Messiahs Specifically Correspond.

ELIZABETH ROBINSON.

THE SEVEN MESSIANIC manifestations correspond to the seven churches of Asia Minor, spoken of in the book of Revelation; to the functions of the alimentary canal, and to the inferior *gyrus* of the frontal lobe of the cerebrum—for "the brain is so structured that its first division into groups define seven domains with seven centers, each one of which is a modifier of the quality of love, each one is as thoroughly differentiated as each one of the divisions of the prismatic transformations of the solar spectrum, and correspond as qualities of the mind to the different colors of the rainbow."

As the seven men in different ages of the world constitute the centers of conjunction between the invisible and natural human or anthropostic domains, so do they correspond to the seven planets, being the seven seals with which the "book" is sealed on the back side; also in the universal shell are seven metallic strata composed of the seven primary metallic substances, the greatest in specific gravity being the outermost plate or stratum.

ADAM represents the most ancient church, and means man. Swedenborg says that every church is compared to man, beautiful or deformed according

to its doctrine; and that each church has its judgment, after which follows a new church. Ephesus, meaning desire, was the first church established in Asia Minor. It was desire that brought about the fall of Adam; and the charge against Ephesus was, "Thou hast left thy first love;" but the promise is, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Ephesus was the port of Asia Minor; and the stomach is the port of the alimentary canal. Ingestion is its function, which is that of "throwing into" of the food. "The blood and the nerve supply reach the encephalic centers through the food supplied to the stomach; hence there must exist a special bond of unity between the divisions of the digestive tract and the cerebral organs." "The physiological action of 'individuality' is to reduce the *ingesta* to homogeneity," to divide and unite, disorganize and organize, break down and build up.

A TABLE OF CORRESPONDING SEVENS

| 7 Messianic Names | 7 Asiatic Churches | 7 Divisions Alimentary Canal | 7 Functions | 7 Perceptives | 7 Primary Colors | 7 Planets | 7 Primary Metals |
|-------------------|--------------------|------------------------------|----------------|---------------|------------------|-----------|------------------|
| Adam | Ephesus | Stomach | Ingestion | Individuality | Violet | Mercury | Gold |
| Enoch | Smyrna | Duodenum | Digestion | Form | Indigo | Venus | Silver |
| Noah | Pergamos | Jejunum | Respiration | Size | Blue | Mars | Copper |
| Moses | Thyatira | Ileum | Circulation | Weight | Green | Jupiter | Zinc |
| Elijah | Sardis | Cæcum | Assimilation | Color | Yellow | Saturn | Iron |
| Jesus | Philadelphia | Colon | Incrementation | Order | Orange | Uranus | Tin |
| Cyrus | Laodicea | Rectum | Excrementation | Number | Red | Neptune | Plumbum |

Violet, the color corresponding, is the first and most interior of the rainbow colors. The planetary correspondent is Mercury, nearest the sun. Mercury comes from the word *merces*, to trade or traffic, and involves the idea of the port. Gold is the first of the metals; it represents the "head of the image" in Nebuchadnezzar's dream, in which the image symbolized the different epochs.

ENOCH, next in order, means initiated or disciplined. There is a Rabbinical legend to the effect that Enoch initiated or instituted the art of sewing and the fashioning or forming of garments for men. Smyrna, the second church, signifies myrrh, one of the ingredients of the "holy anointing oil;" and her promise is "the crown of life." Myrrh also means bitter. The *duodenum* is the alimentary center or division of lacteal or cellular formation. Its function is digestion, which is to arrange or reduce the food to *chyme*; and thus in the process of mixing with the gastric juice, the food is made bitter. Indigo, the corresponding color, is produced by the decomposition of a peculiar substance called *indican*, which is supposed to exist in the juices of plants. By steeping the plant in water the *indican* is decomposed by fermentation, and a blue sediment is formed by precipitation—called indigo. Venus, the second planet from the sun, when the morning star, was called Lucifer by the ancients, and corresponds to silver, the next in value to gold, and signifies spiritual knowledges.

NOAH, the third manifestation, means rest or comfort; also the breath of God. Pergamos, which was

promised the "hidden manna," and a "new name," signifies height or elevation. The *jejunum* (barren, empty, hungry) of the alimentary canal, corresponds to respiration, the act of breathing again, taking rest or refreshment. The mental coördinate is size, "a peculiar or individual allotment which adapts the limitations of size to other proportions of the organism, and determines the adjustment of the relations of parts to the whole, solely upon the basis of size." Blue is the color, and signifies truth from a celestial origin. Mars is the third planet from the sun; and copper is the metal which signifies natural good, the good of the last heaven, as blue is the last or third of the celestial colors.

MOSES (water-saved or drawn out) is representative of the law, weight, or adjustment. Thyatira, the fourth church of Asia Minor, signifies the sacrifice of labor, and is promised in the overcoming, "power over the nations." The *ileum* corresponds to Thyatira, and is so called because of its convolutions. The function is circulation, causing to pass from place to place (as did the children of Israel with Moses in the wilderness.) Weight is the mental correspondent, and has the power of influencing the conduct of persons and the course of events. Green, the color, signifies that which is alive, the natural sphere around the Lord. It is the conjoining color. Zinc is the metal; used in conjunction with copper, brass is formed. The word copper is supposed to have come from Cyprus, the island where copper was first discovered.

ELIJAH, God the Lord, is the fifth in the line. The manner of his going away in the chariot of fire, was so mysterious that it is said that for centuries the people believed he "would come again." Sardis, the Asiatic church, means the "prince of joy;" and to her was promised that in overcoming she should be "clothed in a white raiment." The *cæcum* (concealed or hidden) has for its function assimilation, conversion into a like substance—as instanced by the mantle of Elijah falling onto Elisha. Color is the coördinate in the percepts. Processes of assimilation are dependent upon the coloring as upon other factors of assimilation; each color having its own specific resistance, is differently agitated. The corresponding color to assimilation is yellow, signifying good, and called the Lord; with truth the servant until conjoined, when they become brethren. Iron is the metal. Elijah's undaunted courage and fiery zeal would mark the character as that of "the man that shall touch them" [the sons of Belial] and that he "must be fenced with iron and the staff of a spear"

JESUS (Savior and Elder Brother) is the sixth in the order of the Messianic line. Philadelphia, the sixth church, means "brotherly love;" and because she kept "the word of my patience," the promise is, "I also will keep thee from the hour of temptation, * * and I will write upon him the name of my God, the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God." The *colon*, whose function is incrementation (increase) has for its mental coördinate, *order*. Jesus was foretold as the "governor"

(the *orderer*) who should "rule my people Israel;" and it was said by John the forerunner of the Christ, "I must decrease, but he must increase." The color corresponding is orange; the planet, Uranus; and the metal, tin, which signifies "the literal sense of the Word," as it contains both the spiritual and celestial senses."

"CYRUS," Swedenborg says, "signifies the Lord as to his divine-human principle." The Laodiceans, meaning the judgment of the people, were charged with being lukewarm, and should be spewed out. Lukewarm water is used to produce vomiting; and Laodicea was noted for its hot and cold water springs, and also for its wools. Wool is good in ultimates or last principles. *Rectum* is the terminal part of the large intestine, so named by the ancient anatomists because it is straight. The function is excrementation, that of sifting out, discharge, separation. Number is the correspondent in the percepts. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man." Adam or Edom means man or red. When Esau was given the red pottage by Jacob, he was called Edom (red), and Esau signifies, He that finishes. Red is the outermost color of the seven, and represents the good of love.

Cyrus, king of Persia, overthrew the gods of Babylon, whose king Nebuchadnezzar set up the great image. The handwriting on the wall, "*Mene, mene,*" etc., indicated the end or last things, the ultimates—"mene" meaning "God hath numbered thy kingdom and finished it." Neptune, the outermost and seventh planet, represents water, truth, scientifics; and was symbolized in the time of Jesus by the "man with the pitcher in his hand, the water-carrier, who should prepare the place of the Last Supper, the last work of the alimentary canal. Plumbum (lead) is the metal alluded to in the song of Moses: "They sank as lead in the mighty waters" (the Red sea); and to the church of Laodicea is given the crowning promise, in the overcoming—the seat on the Throne.

The Higher Education of Woman.

LUCIE PAGE BORDEN.

THE HIGHER education of woman is not an accomplished fact until she has learned something more than an ordinary university training can teach her. She must understand the laws that govern the universe, and refuse to lend her ears to the dictates of a false science founded on errors. She must learn also the grandest truths of life before she can put purity of thought in place of the novelist's jargon about love. She must learn to polarize her thoughts on the life-giving Center where the throne of chastity is set.

The Lord's work is to reproduce himself in the Sons of God. He rests from his labors when his work is done. God's rest constitutes the universal Sabbath. There are seven dispensations with their seven churches, each founded by a distinctive personality in the course of a grand cycle. The seventh is the Koreshan dispensation, and the rest of the Lord comes now.



In The Editorial Perspective.

THE EDITOR.



THE SCIENTIFIC SOCIETY must obviously have its basis in genuine science. No uncertain hypothesis or theory of human relations will answer. The laws and principles of human rights are absolute, and they must be known and applied ere the perfect society is possible. A recent work entitled "Socialism and Modern Science," by Professor Ferri, is in the hands of readers of both Europe and America. It is said to be perhaps the clearest exposition of the claims of socialism to being a scientific analysis of society in a simple and complete manner, that has ever appeared in the history of socialistic literature. The object of the work is to show that socialism is in accord with the most advanced "science" of the times—that indeed, it is an outgrowth of the theories of modern evolution and biology. This means simply that the essential foundation of modern socialism is in the conceptions of Darwin and Spencer—or, specifically, that socialism is an economic consequence of Darwinism. In the work an effort is made to show that the eighteenth century closed with the glorification of the individual, which ultimately led to the positions of the capitalist and the anarchist; but that modern biology has demonstrated that the individual exists only as a part of society; that every object is a collectivity; that the federation of various parts constantly increases with the ascent of the zoölogical series; and that therefore social aggregation is the eternal reality of life. The trend of the argument is that as Darwin shows that the entire mechanism of animal evolution may be reduced to the struggle of life, so the machinery of social evolution rests on the struggle between classes to control the economic forces that form the basis of physical life, and determine all consequent institutions. An expressed opinion of such a position is that "It is this grand conception which forms the imperishable glory of Marx, and assures him in sociology the place that Darwin occupies in biology, and Spencer in philosophy." We are quite willing to let modern socialism rest upon modern evolution, and we are quite willing that Karl Marx should occupy such a position in modern economics, if his friends so desire. But the position of Darwin is not a very certain one, not at all scientific, but decidedly agnostic, and even atheistic in its tendencies. The principle of evolution is continually operative throughout the universe. But the science of that evolution is very different from the so called science of evolution which supposes that at some time in the past even the universe did not exist. Every evolution must find its coördinate in *involution*; indeed, there could be no evolution at all without a preceding involution, which in turn is an involved product of a previous evolution. Modern evolutionists know nothing of the principles and laws of involution; they disregard involution entirely in all their discussions of the origin of things. And now if sociologists wish to take up Darwin's cue, and undertake to found a system of human society in ignorance of the essential principles of the *germ* from which the new society must evolve, they are welcome to try. The new order must have a pivot of impulse, a germinal beginning, a vital center.

If there is to be a higher society there must also be a *higher life*. The manifestation of that higher life is periodic; there were ages of glory in the past. But the truly rational mind is repelled by the thought that our ancestors were apes or baboons; and it is equally repelled by the idea that the germs of the true society may be found in the social relations of mere anthropoids inhabiting the jungles of wide continents. There *is* a scientific socialism; and the relation between biology and social economy may be even closer than appears in Professor Ferri's line of argument. It is striking that he should use the words, "In the *anatomy of the social organism*, sociology has made fruitful contributions to contemporary science." The Koreshan System deals specifically with the anatomy of the perfect human society. The form of the scientific society must be the form of man the microcosm, the analogue of the physical universe the great macrocosm. Koreshanity deals with the geometry of life, the mathematics of social and political economy. It presents the scientific, the natural pattern, for the true and new society; that pattern is the anatomy of man and cosmos. Modern science rests upon the fallacious conclusions of the modern astronomer. There is no righteous potency in a so called system of human economy which finds its origin in the atheistic and unscientific Copernican astronomy. Organic society of the scientific order must have for its basis the knowledges, principles, and laws of the organic cosmos.

IT SEEMS TO BE very difficult for some minds to conceive of the fact that space is limited. The conception that space is limitless has led many minds to hold that the universe is infinite—that is, occupying all of the limitless expanse of space. We have met many people who seemed to feel, from the basis of mere hypothesis, that the question of the extent of space was settled long ago—they felt cock sure that the Koreshan conception of space was sheer foolishness. It is only the *bluffer* that presumes to feel so sure that the modern conception of space is right. During the past several years a number of able men have come to the conclusion that *space* is necessarily limited, that the universe itself has definite bounds. The new German school of geometry undertakes to refute the idea that space has no bounds; and in recent years, Dr. Wallace has put forth his theory of the limitation of the universe. On this subject we notice in a recent issue of the *Scientific American*, the questions of a correspondent: "Is space limitless? It cannot be conceived that it has limits, as the mind would inquire what is beyond. Yet every body occupies a fraction of space, and as a fraction is only conceivable in reference to a whole, it would seem that there is a limit. What is the philosophical explanation?" The reply given offers no hope of a settlement of the question: "As to space we know little, and speculation can teach nothing. To the scientific mind it seems fruitless to discuss what can never be settled by discussion. Astronomers now believe that there is an end to the worlds in space; but belief is

not knowledge. We may know sometime, but not until we go beyond the flesh and sense." The position taken by Korshanity is quite the opposite of this. The human mind may search out the foundations and limits of the universe, and attain to a knowledge of the laws of its development and perpetuity. There is not a law operative in the cosmos that man may not understand here in the natural world, and apply to himself for the perfection of his natural life. It is but the sheerest folly to conceive that one may know more of the facts of existence, penetrate more of the mysteries of life, and solve more problems of existence when bereft of every organ of sense and function, than when in full possession of all his faculties. The best and most effective and most satisfying knowledge of anything for the uses of life is that which may be obtained here in the natural world in the exercise of all the rational faculties and in the enjoyment of all the liberties of the enlightened intellect.

WE FIND the following in one of the exchanges that come to our desk: "The person who is looking for an Elijah, a Messenger of the Covenant, or a forerunner to precede the next coming of Christ, is deceiving himself, for such an one is not to come and will not come. How could Jesus come as a thief in the night if some mighty one would come and perform mighty deeds and announce his coming?" A statement like that sets aside a number of prophecies concerning the coming of Elijah the Prophet. The great and dreadful day of the Lord is at hand. Just before that day, Elijah the Prophet is to come, the Messenger of the Covenant, to bring about the conjunction of the fathers in the heavens with the children of men. Elijah will come, and must come—else the prophecies are untrue. What about those prophecies?—we ask of those who refuse to believe in the coming of Elijah. The Lord indeed comes as a "thief in the night." He not only comes in the *night*, but he comes as a thief—as a *thief*, remember; and how could he come as a *real thief* unless through the processes of restoration of the rights of men, he should stealthily take away power from the oppressor, wealth from the millionaire, and strength from the institutions of the old world, and give them to those who have followed Him in the regeneration? People who believe that the Lord is to drop down out of the sky through the clouds of the physical heavens, cannot comprehend the order, nor the purpose, nor yet the processes of the so called "second advent." The Lord *came down from heaven* nineteen hundred years ago—but he came down through the processes of spirito-natural generation; and at the end of this dispensation his coming will be so quiet that years must pass before the world recognizes the fact that he has come. But on the other hand we may ask how, indeed, could the Lord come as a thief in the night, if he should come down from the sky with all the noise of the trumpets, with all the halo of colors and glittering glory and world-wide ostentation with which the orthodox Christian adventist expects him to come?

A MAN DESIRING to make humanity happy by reaching an appreciation of the immensity of heaven, has undertaken to sanctify mathematics by making computations regarding

its size—from the basis of the angel's measurement of the New Jerusalem—12,000 furlongs, with the length, breadth, and height equal. According to the computations, supposing the city to be 1,500 miles each way, the great cube would contain 496,793,688,000,000,000,000 cubic feet, or 3,375,000,000 cubic miles. The mathematical genius referred to says that half of all this space is reserved for the throne of God and the court of heaven, and half the balance for the streets; and then there would be enough space left for 30,321,843,750,000,000 rooms, each being 16 feet square. Just at this juncture one begins to wonder how the big building is to be heated in winter and cooled in summer, and about how the laundry is to be cared for; and what the inmates of all those millions of rooms are going to do throughout all the ages to come. Wisdom is said to be involved in the counting of the number of the "beast" which is the "number of a *man*." Wisdom is also required to interpret the dimensions of the New Jerusalem, for it is the measure, not of space, but of a *man*. It is a *man's* measure. The great cube, with all its inhabitants from the spiritual worlds in humanity, becomes involved in the personality of the Messianic character of the age. The descent of the New Jerusalem is of prime importance to humanity. The divine City descends in and through the form of scientific doctrine, through the application of which the "many mansions" in the Father's house will ultimately be materialized.

THE TERMS "first Adam" and "second Adam" appear in some of the writings of the Apostle Paul. Several fanciful theories in theology have been constructed to conform to the usual conception that the Adam mentioned in the book Genesis was the first Adam, and Jesus the Christ the second Adam. Thus the two Adams are placed in time thousands of years apart. The fact is, the first and second Adams constitute one. The Adam of Genesis was both first and second Adam. Correspondingly, Jesus the Christ was Adam, both first and second. Jesus was first a natural man, and then in and through his translation, he was made a "quickening spirit," the Holy Spirit. The second Adam, *per se*, was not a natural man at all, and the great wonder is how the human mind should ever have so falsely interpreted one of the plainest declarations of the inspired Apostle: "The last Adam was made a *quickening spirit*."

PERHAPS the dignity of labor has become transposed to the political corruptionist. It seems that the route of evolution is short. The word *craft* is from an Anglo-Saxon root meaning strength, and is applied to art, skill, dexterity in particular manual employment. Craft also means cunning art. When men become *crafty*, they exercise ingenuity in the particular manual employment of filching the people's money; and the process is called *graft*. Grafting in horticulture is well known. The modern grafter fastens himself where the sap of public money flows, and he appropriates the proceeds, and helps to bear more corrupt fruit on the competitive tree.

THE SO CALLED broad-minded man may merely have his mental world filled with a large number of fallacies.

The Open Court of Inquiry.

THE EDITOR.

The Succession of the Ages.

"Why was not Koreshan Science brought to the world by Jesus the Christ, if it be the knowledge or science of the divine life and of the creation of the cosmos? It would seem that if Jesus was what he is claimed to be, he should have known all things."

The reason that Jesus the Christ did not bring the science of life to the world is, that he was the *will* of God, not God's *intellect*. His mission was to do God's will, the necessary work of divine perpetuity for that time and age of the world. Jesus was an orderly man, and was so obedient to the laws of life that he did not even endeavor to do anything before its time. The Lord Messiah of nineteen hundred years ago could not present the science of the universe, neither did he desire to do so. The reason he *could not* is, that truth had not at that time reached its ultimates or last things; the close of the great cycle of divine progress was not at hand, and the essential substances of truth and life were not of the external degree.

Jesus was the great Philosopher, not the Scientist. He contained love and wisdom, or the "love of wisdom," which is the meaning of the word philosophy. Jesus lived in a period when it was necessary to inspire the spirit and soul of man. That work was necessary before the intellect could be illumined. The great Alchemist could not produce science nineteen hundred years ago, because his work of elaboration of the vital substances of his being, the being of Truth, was not complete. Those substances had to be put through the crucible of mortality, the womb of regeneration. The one great and perfect seed had to be planted in the soil ere the knowledge of external things could be reached in perfection.

In short, Jesus the Christ did not live at the beginning of the age of Aquarius. The spiritual substances in process of elaboration could not then be precipitated in the form of "water," or scientific truth. Truth in ultimates is for the intellect, for the salvation of the external man. The intellect is the outermost mind; it is the mental investiture of the interior spheres. The

gospel of Jesus was for the salvation of the spirit and soul of man. The time had not come in the days of the Lord and the Apostles to save the *body* of man. The Spirit of the Almighty moved upon the spirit and soul of the Disciples, that in time, the substance of Truth might be precipitated into the external atmosphere of the mind, the intellect, through a chosen Personality, that the intellectual world might be filled with light in the day of the manifestation of the Gods in earth.

The Apostles Peter and John.

"What did Jesus mean when he said to Peter concerning John?—'If I will that he tarry till I come, what is that to thee? Follow thou me.' In what sense did or could John tarry till the Lord returns?"

The Apostles Peter and John are subjects of special mention in the Gospels in their record of the closing events of the career of the natural life of the Christ. Jesus had particularly questioned Peter as to his love, and gave Peter a special commission and a special power. He was to be the Shepherd, and was told to strengthen the brethren when he was converted. Thereupon, Peter wanted to know what John was to do in connection with the Lord's work. To which Jesus replied, "If I will that he tarry till I come, what is that to thee? Follow thou me."

Peter was converted in spirit at the time of the baptism, and he was the representative of the church. Therefore, he was the spokesman on the day of Pentecost, and the first to carry the gospel to the house of Cornelius, a Gentile. In a greater and more special sense, Peter is converted at the end of the dispensation, when he becomes the Messianic Successor, the great Shepherd.

It was the general impression among the Disciples that John would not die, because it was said that he should "tarry" till the Lord came again. It was not said that he should not *die*, but he did "tarry" in more senses than one. The Lord returned to his Disciples in and through the baptism. John was the special center of the in-

terior life of the Lord, and he held or contained the Holy Spirit until the baptism; and during the dispensation the spirit of John abode in unbroken continuity with the Lord's central and celestial life and mind. Thus he really "tarried" until the Lord arose in the Messianic fruit of the new dispensation.

HAVE YOU SENT IN YOUR QUESTIONS?

THE DEPARTMENT of the Open Court of Inquiry has been on a vacation for the past several weeks; and now again appears for the consideration of the questions of our many friends. During the past several years there have come to us numerous expressions of interest in this Department, and we have no doubt of its utility among all classes of our readers. To the end that it may be of still further use and of still greater interest, let thoughtful minds form pertinent questions relative to important subjects and problems, and send them to us.

For the present, the space for this Department is limited; we shall have to make comparatively brief replies, but it is our object to make each point as clear as possible. In past years we have answered many hundreds of questions covering a wide range of subjects; and it has always been our desire to treat both inquirer and critic with the utmost fairness and candor, and we shall continue to pursue this policy. We assure our readers that it is a pleasure to us to consider their inquiries.

We have to request that questions be brief and to the point. We cannot publish long articles opposing our position, nor answer more than two or three questions from one person in any one issue. Please mail questions directly to the Editor. Questions written in business communications to the Publishing House, are liable to be overlooked. If the questions are important enough to ask, ask them in good form, and send them directly to this Department.

Many philosophers, metaphysical and positive, declare that causes cannot be known. If beyond knowledge, why then are they sought?—LEWES.

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GUESSING AT THE HEAVENS.

An Editor Reviews the Undemonstrated Hypotheses of the Astronomers.

The shape of the earth and the condition of the heavens have been subjects of more speculation, perhaps, than anything else. Almost all kinds of theories have been held and taught at various periods. What is known as the Copernican system and the nebular hypothesis have been accepted and taught for the past five centuries. We generally suppose they are final. But the word hypothesis means a guess, and startling as the declaration may sound, all our measures and explanations are meaningless if the original guess should prove to be wrong.

"What!" you ask "is it not true that men have gone west until they came to the starting point and have found the distance to be about 25,000 miles?" Yes. But we have neglected to establish as a starter, whether the earth curves up or down, or, in other words, whether we live on the inside or the outside of it.

I know they attempt to settle this question by showing that ships in sailing out to sea disappear at the hull first, and last of all the mast goes out. However, this could be explained by that foreshortening of sight which seems to make the two tracks of a railroad come together in the distance. This alone is not conclusive proof, especially as *the spy-glass brings back into view the ship that has disappeared from the natural sight on the horizon.*

If it should be true that we really inhabit the earth, then our astronomical system goes glimmering; the sun and stars become merely lights in the firmament, instead of stupendous bodies making the earth seem small; the mighty reaches of space contract to distances we can comprehend; and the astounding motions of the heavens, so swift as to ordinarily set fire to all things, would prove wholly imagination.

Moreover, the nebular hypothesis, which assumes that the planets were thrown off from the sun by inconceivable eruptions, would appear as a wild flight of the fancy. All the phenomena of the heavens would be explained, then, by new theories, just as logical to the primary assumption as our measurements are correct on the basis of the Copernican hypothesis. I do not say all this will happen. I merely declare that the basic assumptions of our astronomy are unproven, and that therefore the entire system is liable to be demonstrated as false.—Editorial in *The Social Thought*.



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Notice is hereby given that an Election will be held on Monday, November 20th, 1905, between the hours of 7 o'clock, a. m. and 5 o'clock p. m., for the purpose of Electing Mayor, Clerk, Marshal and four Councilmen of the Town of Estero. Polling place: Koreshan Unity Warehouse.

By order of the Mayor and Town Council.
H. D. SILVERFRIEND,
October 12, 1905. Town Clerk.

Notice of Registration

TOWN OF ESTERO

Notice is hereby given that the Registration books for electors of the Town of Estero will be open from November 1st, to November 8th, 1905, at the Koreshan Unity Store.

Registration of electors is a necessary qualification.

H. D. SILVERFRIEND,
Registration Officer.

October 12, 1905.

NOTICE

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Members, have you paid your annual dues of \$2.00? If not, will you kindly do so at once, and thus prevent your interest and membership from lapsing? Very sincerely, in the Truth,—VIRGINIA H. ANDREWS, Secretary K. U., Estero, Lee County, Fla.

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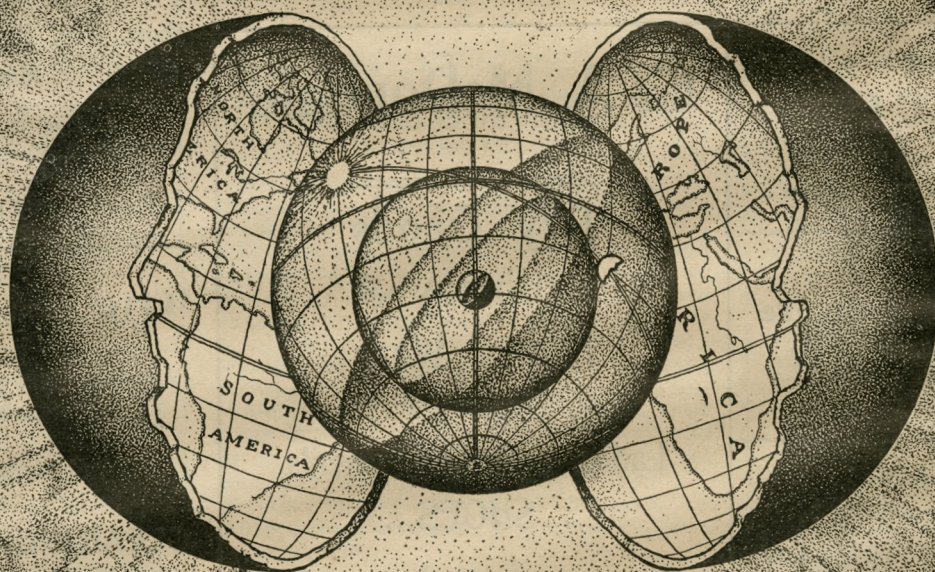
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